Then the Lord God said, Behold, the man has become like one of us, to know good and evil. LAMSA: Genesis 3:22

THEOSOPHY

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THE DEATH OF SELFISHNESS

THE chief difficulties of Arjuna, in the early chapters of the *Bhagavad-Gita,* grow out of the ambivalence of his inclinations. The battlefield spread out before him represents a conflict of duties. He has an inner feeling that he ought to regain control of his lost kingdom, and the presence of Krishna in his chariot is evidence of a deep allegiance to the monitions of his higher nature, yet a personal sense of filial piety rejects the heroic, one-pointed course that Krishna recommends. So, being in a state of frustrated longing, he makes Krishna the object of his anguished complaint. "Why," he asks, "dost thou urge me to engage in an undertaking so dreadful as this?"

Obviously a moral man, and one with an excellent record of devotion to his teacher and to spiritual things, Arjuna feels put upon by the course of events. Why should a loyal, brave, and true disciple be confronted by insoluble dilemmas? Surely a wise teacher, to whom he has always hearkened, can see the injustice of this! A teacher is supposed to teach, to make things plain. For then, a dutiful pupil can do exactly what he is told and be free from anxiety. So, needing an explanation for his problem, Arjuna transfers his own ambivalence to Krishna: "Thou, as it were with doubtful speech, confusest my reason; wherefore choose one method amongst them by which I may obtain happiness and explain it unto me."

At this point, Arjuna is a properly instructed once-born philosopher. He has been correctly brought up by his parents and made

acquainted with reliable moral traditions instituted by the anciently wise who understood the general social need for ordering principles in human relationships. But Krishna, alas, in whom Arjuna has placed his trust, now appears as an iconoclast, a very architect of instability. "The path of action," he tells Arjuna, "is obscure." Even sages become deluded in trying to distinguish its true direction. And as if this were not sufficient hazard for the aspiring individual, Krishna compounds the difficulty by informing Arjuna that he must learn to "attain to high indifference as to those doctrines which are already taught or which are yet to be taught," and to "liberate" his mind from the Vedas. The tables of the Law can be no help to him.

Where does Arjuna go wrong? There is a clue, perhaps, in his expectation that, once Krishna gives him the needed direction, he will "obtain happiness."

This is the main obstacle of the once-born. They somehow imagine that if they practice all the virtues and make judicious applications of the counsels of the wise, they are entitled at least to "feel good." And when they don't, dark apprehensions haunt their days. After all, does not Krishna say, "for those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness"?

But this, however, is Krishna's way of saying that there is no instability in the Self. The fact is that the once-born do not reside in the Self. Instead, they have made what they believe to be a creditable, culturally-approved adjustment to the conditions of existence somewhere between the periphery of the wheel of Life and its motionless center. But for the individual, that "somewhere" can never be a fixed point. And when, under the law of Karma, and by reason of subtle, hidden changes in the egoic stance of the individual, the point moves, all the "adjustments" so carefully achieved are thrown out of line. Pain is the result.

The step from troubled experience of and resistance to this pain, to open-hearted acceptance of the "woes of birth," is the long stride from personal righteousness to impersonal egoity—probably the most difficult advance in all the long pilgrimage of the Promethean soul. At the critical moment of the transition he must encounter and embrace the wisdom of the *Voice,* which alone can put an end to Arjuna's ambivalence and at last silence his complaints. The

twice-born man knows that, as a condition of embodied existence—

> Non-permanence of human action, deliverance of mind from thraldom by the cessation of sin and faults, are not for "Deva Egos." Thus saith the "Doctrine of the Heart."

This is the analysis in classical form. The problem of the individual student is to make use of it in both generalized and particular application, attempting to gain light on all the tiresome irritations produced by others, and all the itching longings which turn the psychic life of the aspiring one into a succession of pious hopes and anxious fears. The problem is to recognize that there can never be a good *permanent* adjustment to any of the conditions of manifested life. The definer and seeker of "adjustments" is always the personal man. The personal man can look no higher than a theory of ideal "conditions," and he opposes bitterly a synthesis or solution which is literally "over his head." Almost inevitably, the wisdom he *thinks* he wants, but mightily resists, can come only after the stark ruin of all the personality's hopes, and the onset of all that it fears. For then, with the paralysis of the very being of personal longing, the ruthless, pure, and timeless vision of the ego can peer through the eyes of the reconstituted, twice-born man.

The daily negation of the true disciple life lies in the attention given to the endless parade of psychic longings, wishings for things to be "different," and minor preferences concerning how others ought to behave. For here lies the battleground between the personal righteousness and desire for happiness of the once-born, and the high divinity within. The twice-born being hungers after no "adjustments," but brings into his life the impersonal presence of eternity to wear away the circumstances and the burdens imposed by time.

This perspective is brought into provocative focus in the esoteric wisdom of Lao-tse at the close of his remarks concerning the Tao as a moral principle:

> He who tries to govern a kingdom by his sagacity is of that kingdom the despoiler; but he who does not govern by sagacity is the kingdom's blessing. To keep this principle constantly before one's eyes is called Profound Virtue. Profound Virtue is unfathomable, far-reaching, paradoxical at first, but afterwards exhibiting thorough conformity with Nature.

THE TEST OF ACTION

TO many a Theosophist the necessity of the dual role which he must play if he would exemplify the maxim, "Theosophist is who Theosophy does," is one calling for all his discrimination and knowledge. That duality involves the desire and need to encompass ever more of the teaching, to lead the life of a student, even of a disciple of this learning, and at the same time to engage in the practice of what he has learned.

Certainly one does not become involved in such a study without intellectual effort, yet from the practical standpoint mere intellectualizing has a sterile effect. Engrossing as are the ramifications of the teaching, they are for many students second-hand knowledge—if it can be properly so called. One recalls that in *The Secret Doctrine* (I, 273), in relating the ancient source of Theosophy, H.P.B. states:

> For long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching.* How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.,* men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

And further, in the *Key to Theosophy,* Madame Blavatsky notes:

> While the observation and experience of physical science lead the Scientists to about as many "working" hypotheses as there are minds to evolve them, our *knowledge* consents to add to its lore only those facts which have become undeniable, and which are fully and absolutely demonstrated.

Is the student, then, to accept this accumulated wisdom which we now call Theosophy by virtue of his faith in the teachers, while reading that they themselves accept nothing on faith? If we agree that

to accept means "to receive with a consenting mind . . . admit and agree to . . . to recognize and receive as true or significant" then implicit in such acceptance is an element of evaluation which includes both consideration and application.

This dilemma is doubtless capable of more than a single solution. One, however, directs us to that other role which man must play. It is time for him to become actor as well as student, to exemplify what he has learned. This is the means of determining just how much of his interest has been concerned with an intellectual exercise and how much with true understanding of fundamental principles. It is, in fact, those very fundamental principles which can serve as a common denominator, on the one hand toward a clearer understanding of abstruse doctrine, on the other toward a clearer concept of appropriate action.

The student is reminded, then, that H.P.B. in introducing the most frequently quoted phrasing of those very "Three Fundamentals" in *The Secret Doctrine* states:

> It is absolutely necessary that he [the student] should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows.

"Pervade the entire system of thought"—and what is thought but a basis for action? Beginning at the only place where we can, because it is the only place where our knowledge is relatively certain, that is, *where we are,* we apply, by the test of action, those fundamental principles to our own condition and circumstances. With the knowledge thus acquired, we are enabled to make still broader application. Quite obviously, the type of "spiritual vision, real explorations . . . systematically checked," that constitute the activity of Seers is far beyond the range of the average person, perhaps even of the exceptional student. Yet the method used, even the goal of pursuit of knowledge, can be the same.

HERETICS AND THE RENAISSANCE

VI

The Albigensian Papermakers and Watermarks

THE Cathari or Albigenses, we are told, were gradually rooted out by the Inquisition and after the first half of the Fourteenth century they "disappear from history." [However, facts presented by Harold Bayley in his book *A New Light on the Renaissance*] seem to prove that although persecution had the effect of scattering the sufferers, they tenaciously clung to their cherished tenets and traditions, conforming outwardly to the religions of the countries in which they took refuge. It is obvious that papermaking being an art in which they were proficient, they would employ it as a means of livelihood, in the same way as their unfortunate Huguenot successors carried their crafts with them after the revocation of the Edict of Nantes. I think that the obscure course of papermaking in Europe marks the track of Albigensian exiles, small bands of whom penetrated to England (where history knew them under the name of Lollards) and to the remotest parts of the Continent. (Bayley, pp. 39, 40, 85.)

[The South of France, as we have seen, had been for several centuries the scene of a brilliant civilization, while over most of Europe the darkness of the Middle Ages had not yet begun to give way to the dawn of the Renaissance.] Among the arts and industries that flourished in Provence and the surrounding districts, papermaking was one of the foremost. Bayley calls this region the cradle of European papermaking and for many centuries the center of the industry. [He points out that] the heretical sects which, to use an ecclesiastical expression, infected Europe like leprosy, flourished almost solely among the artisan classes. It is not surprising, therefore, that papermaking and printing alike have fallen largely into heretical hands. (*Ibid.*, pp. 2, 5-6.)

It is a fact, the significance of which has hitherto been unnoted, that the early papermaking districts were precisely those that were strongholds of the heretical sects known as the Albigenses, a term applied loosely to the various pre-Reformation reformers whose

strongholds stretched from Northern Spain across the southern provinces of France to Lombardy and Tuscany. In Spain and France they were known as Albigenses from *Albi* the name of one of their prominent towns. In the Alpine provinces they were called Waldenses, from Peter Waldo, one of their most conspicuous members. (*Ibid.,* p. 11.)

The keynote of the Albigensian character was industry, and it is said that the axiom "Work is Prayer" had its origin among them. In Italy they were known not only as Cathari, the pure ones, but as "Patarini." This is said to have been derived from *pates* a word meaning old linen. There was a street in Milan called Pataria or the rag market where the Cathari congregated so conspicuously that they were dubbed "Patarini." It is difficult to understand why the rag markets were proverbially so popular with them, unless they met there for the purpose of buying their raw material for papermaking, i.e., rags. But the evidence from the watermarks lifts conjecture into certainty, and demonstrates that it was unquestionably among "the pure ones" and "the good people" that papermaking first flourished in Europe. (*Ibid.,* p. 13.) [Information obtained in 1963 from the Italian Information Center in New York City confirms the fact that "there is indeed in Milan a street called Via Patari. The origins of the name are unclear, but it could very well allude to the 'rag-sellers' who were so called in Milanese dialect."] In *The Empire and the Papacy,* T. F. Tout, M.A. says: "The Paterini were known as the ragpickers and the 'ragbags' " (page 115). (*Ibid.,* p. 235.)

Watermarks, still commonly used at the present time, originated with the Albigensian papermakers of Southern France and Northern Italy. A study of the various watermarks has yielded some results in tracing the different channels in which the paper trade of different countries flowed. Experience also of the different kinds of paper and a knowledge of the watermarks, aid the student in fixing nearly exact periods of undated documents. (*Britannica,* 9th ed.)

[In the light of our study of medieval heretics the subject of papermaking and watermarks becomes particularly significant.] The origin and early history of papermaking as a writing material are involved in much obscurity. The art of making it from fibrous matter, such as the wool of the cotton plant, appears to have been practised by the Chinese at a very distant period. However remote its age in Eastern Asia, cotton paper first became available for the rest of the world in the 8th century, when the Arabs captured Samarkand and

there learnt its use, from where it rapidly spread through all parts of their empire. With regard to the introduction of paper into Europe, it naturally first made its appearance in those countries more immediately in contact with the Oriental world. In Italy the art of papermaking was no doubt established through the Arab occupation of Sicily, while in Spain it was introduced by the Moors in the 12th century. [Harold Bayley remarks that] among early watermarks is a human head, which Sotheby characterizes as "a *Moor's* head." If it really be a Moor's head, this would be presumptive evidence that the art was derived from the Moors and that a tradition of the fact has survived. (Bayley, p. 240.)

France owed the establishment of her first paper-mills to Spain whence we are told the art of papermaking was introduced, as early as the year 1189, into the district of Hérault. At a later period, in 1406, among the accounts of the church of Troyes, paper-mills appear as *molins à toile*. The development of the trade in France must have been very rapid. In Italy the first place which appears to have become a great center of papermaking industry was Fabiano in the marquisate of Ancona, where mills were first set up in 1276, and which rose into importance on the decline of the manufacture in Spain. In Germany the earliest factories are said to have been set up around 1320. The Netherlands and England obtained paper at first from France and Burgundy through the markets of Bruges, Antwerp and Cologne. (*Britannica,* 9th ed.)

The paper which was made both in Spain and Italy was in the first instance cotton paper, of the Oriental quality. Paper of Oriental manufacture in the middle ages was usually distinguished by its stout substance and glossy surface, and was devoid of watermarks, the employment of which became in time universal in the European factories. (*Ibid.,* 11th ed.) The first mention of rag paper occurs in the tract of Peter, Abbot of Cluny (A.D. 1122-1150), *adversus Judaeus,* cap. 5, where, among the various kinds of books, he refers to such as are written on material made "ex rasuris veterum pannorum." (*Ibid.,* 9th ed.)

In the second half of the 14th century the use of paper for all literary purposes had become well established in all western Europe, and in the course of the 15th century, it gradually superseded vellum. (*Ibid.*)

Watermarks or papermarks, as they are sometimes called, first appeared toward the end of the 13th century, either in France or

Italy, and soon spread throughout Europe. (*Ibid.*) The early ones were usually simple in design, in time becoming more elaborate. The variety of subjects is most extensive. In the fourteenth century they were numbered by the hundreds, while in the 15th and 16th there were thousands. (Quackenbush.)

Watermarks are designs made of wire fastened at the bottom of a mold or screen used for the making of paper, in such a manner that the pulp takes the impression of the projecting wire; this impression remaining visible on the finished paper. (*Ibid.*) The craft of forming the wire watermarks that were applied to the molds has undergone few changes since the origin of papermarks in the thirteenth century. In Europe, before the eighteenth century, all paper was made on laid molds, and the sheets so molded retained the impressions of the laid and chain wires used in the construction of the molds. Any wire work, in the form of designs or objects, added to the top surface of this laid and chain wire covering also left clear impressions in the paper. The wire forms used in producing the watermarks were for centuries held in place on the mold's surface by means of threadlike wires stitched back and forth binding the twisted wire emblem to the laid and chain wires. (Dard Hunter, pp. 27-8.)

When we consider the enormous variety of designs and symbols that the medieval craftsmen used as watermarks, it is difficult to understand why they have not been the object of more extensive study. While it is possible to determine the approximate date of the introduction of watermarks in paper, the motive for the use of these mystic symbols has never been definitely or clearly established. In modern times watermarks are trademarks of the papermakers, pure and simple, but their ancient significance remains obscure. (p. 25.)

The first papermarks or watermarks appeared in Italy about the year 1270, and while these originals were artless in design, the emblems were so mystic in character that it is reasonable to believe that they were meant to convey a meaning or signal among the workers who fashioned them. It has been suggested that these old devices may have been used solely as marks of identification for sizes of moulds and the paper formed thereon, or, as they are used today, simply as trademarks of the papermakers. Other writers have advanced the theory that they may have been employed in a purely symbolic sense, as Mr. Harold Bayley sets forth in his books dealing with the semeiotic significance of the old papermakers' and

printers' marks and emblems. According to Mr. Bayley, the watermarks of the Middle Ages were employed by the heretical papermakers as symbols of religious propaganda. Mr. Bayley attaches symbolic importance to each of the old watermarks and believes that these fantastic emblems embodied a hidden meaning understood only by the people of medieval times. This explanation of their use seems more probable than to try to account for the myriad watermark designs as symbols for the identification of paper sizes, or as trademarks of the makers of paper. (p. 26.)

It might be suggested that the old watermarks were little more than a capricious notion of the papermakers who may have created the designs to satisfy their own artistic feeling. Another supposition regarding the design and use of the early papermakers was that since the workmen could not read or write it was essential to appeal to them by means of pictures. Simply to have marked a mould with letters or numerals would have conveyed but slight meaning to the illiterate artisans of the fourteenth or fifteenth centuries; it was necessary to convey the meaning to them through the use of illustrations. For the same reason the signboards of inns and shops were of a pictorial nature inasmuch as the untutored populace could not have deciphered the lettered name had it been painted upon the swinging signs. (p. 27.)

The watermarks multiplied in number as the centuries passed, until there were literally thousands of different ciphers and symbols typifying almost every animal and vegetable form, as well as every part of the human body. In 1907 a dictionary of watermarks was published in Geneva, containing 16,112 facsimiles of watermarks from 1282 to 1600. (*Les Filigranes*: *Dictionarie Historique des Marques du Papier dès leur Apparition vers 1282 jusqu'en 1600.* C. M. Briquet.)

[In the next installment we shall consider more in particular the significance of the Albigensian watermarks as set forth by Harold Bayley in his remarkable book *A New Light on the Renaissance,* from which we have already so freely quoted.]

* * *

Sources used in this installment: Harold Bayley, *A New Light on the Renaissance; Encyclopaedia Britannica,* Ninth and Eleventh editions under "Paper"; W. Quackenbush, article "Watermarks," magazine *The Bellman,* February 10, 1917 (Minneapolis, Minn.); Dard Hunter, *Romance of Watermarks* (The Stratford Press, Cincinnati, Ohio).

YOUTH FORUM

Can a theosophist pray?

Wisely, no doubt, no provision has been made in any United Lodge of Theosophists for communal prayer. All such external observances have long since been abandoned. In antiquity, ritual may have served as a regulator and harmonizer of the psychic nature, and the mysterious rites of spiritual initiation, the vows of secrecy, the mantramic verses that lead the disciple more deeply into meditation, all seem to have had legitimate use in the past. And yet, somehow, in the late nineteenth and twentieth centuries it has become impossible to employ such rituals in any public way without disastrous consequences. Perhaps it is because our civilization has become far more mentally orientated than it was previously, and today ideas must stand or fall almost solely on the basis of their inherent and practicality.

The theosophical ideas *are* logical and practical, as anyone who has looked into them deeply can attest. They have met the challenge of our times and have survived despite all sorts of opposition from "authorities" and from crack-pots. Yet just the fact that the above question can be asked and carry some significance is perhaps an indication that something has been sacrificed in the struggle of the present Movement to win a recognized place in the scientific and philosophical thought of our time. Indeed, can a Theosophist pray? There is something almost imperative about the question.

Perhaps he can, if he is willing to pray in the way Jesus suggested: by going into his "closet" and praying in "secret"—and also if he has clearly in his mind just what it is that he means by prayer. Theosophical meetings allot no time for these matters, but then theosophical meetings are merely the outlet, the broadcasting station, so to speak, of the ideas, and prayer is the necessarily individual process of transmuting the ideas into sudden and powerful recognitions. True prayer is invocation. The accent, then, is upon the individual and upon the power and honesty of his own aspiration. There is no one to forgive him his errors, no one to assure him of a "correct" inter-

pretation of the ideas. The ideas are simply there, and must be seized and made real by each individual in his own life.

Yet how can one begin? Once one has gone into his own "closet," what can he really hope to find there besides the darkness? He may meditate upon the Absolute, but according to Theosophy, God is not a being, however great, but a "principle"; and how can one commune with a principle? It seems hard enough to communicate with the people we know and love. How does one give thanks to a principle for all the simple blessings of one's life? How does one ask for guidance? How does one pray?

Certainly prayer is not an easy matter, even if one should choose to keep in mind a personal Jehovah. But let us not be unnecessarily confused by the word "principle." It is a word used to indicate that God is not "up there" somewhere, like some sanctified Santa Claus. God is universal, which means that there is nothing but God; and this in turn means that in a certain sense each one of us is God. With this in mind, one can perhaps already begin to see that in a way it is actually "easier" for a Theosophist to pray than it is for a Christian, who believes in the infinite and qualitative separateness of God from man. And this is not all; for not only does man share with the rest of creation a sort of "common stock" in divinity, he is in the deepest aspects of his nature an immortal and reincarnating soul, truly a spark from the very essence of the Godhead. Man know thyself, declares the ancient oracle. It might just as easily have been an injunction to pray.

There are of course further difficulties involved, some of which will be evident as soon as one considers how vitally important it would be to keep one's conceptions of selfhood clear and disentangled while one is attempting to "pray to himself." But these are difficulties which are soluble only by each person within the darkness of his own "closet." Certainly, they could not be solved in any "public" place—if only because they tend to recur again and again, each time assuming a different guise. All one can hope to do here is affirm the possibility of some kind of prayer, and indicate something of the importance of the attempt. But all the rest—and this has always been the hardest thing about Theosophy—is up to the individual. Fortunately, we have the clear guidance of H. P. Blavatsky on this question, in the section on "Prayer" in *The Key to Theosophy,* starting at page 66.

THE NECESSITY OF THE CONTRARIES

> In fact, there is neither light nor darkness in the realm of truth. Absolute light is absolute darkness, and *vice versa.*
>
> —H. P. Blavatsky

EVIL is but an antagonizing blind force in nature; it is *reaction, opposition,* and *contrast*—evil for some, good for others. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists per se, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided. Were it light alone, inactive and absolute, the human mind could not appreciate nor even realize it. Shadow is that which enables light to manifest itself, and gives it objective reality. Therefore, shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good: *it is its creator on Earth.*

That which the student will do well to remember is that, with every people except the Christian nations, the Devil is to this day no worse an entity than the opposite aspect in the dual nature of the so-called Creator. This is only natural. One cannot claim God as the synthesis of the whole Universe, as Omnipresent and Omniscient and Infinite, and then divorce him from evil. As there is far more evil than good in the world, it follows on logical grounds that either God must include evil, or stand as the direct cause of it, or else surrender his claims to absoluteness. The ancients understood this so well that their philosophers—now followed by the Kabalists—defined evil as the lining of God or Good: *Demon est Deus inversus* being a very old adage.

Esoteric philosophy admits neither good nor evil per se, as existing independently in nature. The cause for both is found, as regards the Kosmos, in the necessity of the contraries or contrasts, and with respect to man, in his human nature, his ignorance and passions.

Note.—A student's collation from *The Secret Doctrine.*

There is no *devil* or the utterly depraved, as there are no Angels absolutely perfect, though there may be spirits of Light and of Darkness: thus LUCIFER—the spirit of the Intellectual Enlightenment and Freedom of Thought—is metaphorically the guiding beacon, which helps man to find his way through the rocks and sandbanks of Life, for Lucifer is the LOGOS in his highest, and the "Adversary" in his lowest aspect—both of which are reflected in our Ego.

The seven primeval gods had all a dual state: one essential, the other accidental. In their essential state they were all the "Builders" or *Fashioners,* the Preservers and the rulers of this world, and in their accidental state, clothing themselves in visible corporeality, they descended on earth and reigned on it as Kings and Instructors of the lower Hosts, who had incarnated once more upon it as man. Thus, esoteric philosophy shows that man is truly the manifested deity in both its aspects—good and evil, but theology cannot admit this philosophical truth.

According to the views of the Gnostics, these two principles are immutable Light and Shadow, Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds. The *odd* numbers are divine, the *even* numbers are terrestrial, devilish, and unlucky. The Pythagoreans hated the binary. With them it was the origin of differentiation, hence of contrast, discord, or matter, the beginning of evil. In the Valentinian theogony, Bythos and Sige (Depth, Chaos, matter born in Silence) are the primordial binary. With the early Pythagoreans, however, the duad was that imperfect state into which the first manifested being fell when it got detached from the Monad. It was the point from which the two roads—the Good and the Evil—bifurcated. All that which was double-faced or false was called by them "binary." ONE was alone Good, and Harmony, because no disharmony can proceed from one alone. Hence the Latin word *Solus* in relation to one and only God, the Unknown of Paul. *Solus,* however, very soon became *Sol*—the Sun. The ternary is thus the first of the odd numbers, as the triangle is the first of the geometrical figures. This number is truly the number of mystery *par excellence.*

"The Gods became no-gods, the Sura—A-sura," says the text; i.e., gods became fiends—SATAN, when read literally. But Satan is shown, in the teachings of the Secret Doctrine, allegorized as Good,

and Sacrifice, a God of Wisdom, under different names. The primitive symbol of the serpent symbolizes divine Wisdom and Perfection, and has always stood for psychical Regeneration and Immortality. The "Old Dragon" was pure spirit before he became matter, *passive* before he became *active*. This "Creator" is neither good nor bad per se, but its differentiated aspects in nature make it assume one or the other character. The idea is symbolized generally by the Dragon and the Serpent—the Dragon of Good and the Serpent of Evil, represented on Earth by the right- and the left-hand Magic.

In every ancient language the word *dragon* signified what it now does in Chinese language, i.e., *"the being who excels in intelligence"* and in Greek "he who sees and watches." And is it to the animal of that name that any of these epithets apply? Is it not evident, wherever superstition and oblivion of the primitive meaning may have led savages now, that the said qualifications were intended to apply to the human originals, who were symbolized by serpents and dragons? These "originals"—called to this day in China "the Dragons of Wisdom"—were the first disciples of the Dhyanis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races. The name became universal, and no sane man before the Christian era would ever have confounded the man and the symbol.

The very word "God" in the singular, embracing all the gods—or *theos* from *theoi*—came to the "superior" civilizations from a strange source, one entirely and as pre-eminently *phallic* as the sincere, open-spoken *lingham* of India. The attempt to derive God from the Anglo-Saxon synonym "good" is an abandoned idea, for in no other language, in all of which the term varies more or less, from the Persian Khoda down to the Latin *Deus,* has an instance been found of a name of God being derived from the attribute of *Goodness.* To the Latin race it comes from Aryan *Dyaus* (the Day); to the Slavonian, from the Greek Bacchus (Bagh-bog); and to the Saxon races directly from the Hebrew *Yodh* or *Jod.* The latter is the number-letter 10, male and female, and Jod the phallic *hook* —hence the Saxon *Godh,* the German *Gott,* and the English *God.* This symbolic term may be said to represent the Creator of physical "Humanity," on the terrestrial plane; but surely it had nothing to do with the formation or "Creation" of Spirit, gods, or Kosmos!

In the *Toleduth* (generation) of Adam, the verse "God created (bara, brought forth) man in his image, in the image of God created

he him, male and female created he them," if read esoterically will yield the true sense, viz.: "The *Elohim* (gods) brought forth from themselves (by modification) man in their image . . . created they *him* (collective humanity, or *Adam*) male and female created *he* (collective deity) them." This will show the esoteric point. The *sexless* Race was their first production, a modification *of* and *from* themselves, the pure spiritual existences; and this was Adam *solus*. Thence came the *second* Race: Adam-Eve or *Jod-Heva,* inactive androgynes, and finally the *Third,* or the *"Separating* Hermaphrodite," Cain and Abel, who produce the Fourth, Seth-Enos, etc. It is that Third, the last semi-spiritual *race,* which was also the last vehicle of the divine and innate Wisdom, ingenerate in the Enochs, the Seers of that Mankind. The *Fourth,* which had tasted from the fruit of the Tree of Good and Evil—Wisdom united already to earthy, and therefore *impure,* intelligence—had consequently to acquire that Wisdom by initiation and great struggle. And the union of Wisdom and Intelligence, the former *ruling* the latter, is called in the Hermetic books "the God possessing the double fecundity of the two sexes." Mystically Jesus was held to be man-woman.

All made a difference between the good and the bad Serpent (the Astral Light of the Kabalists)—between the former, the embodiment of divine Wisdom in the region of the Spiritual, and the latter, Evil, on the plane of matter. The Astral Light, or the Ether, of the ancient pagans (for the name of Astral Light is quite modern) is Spirit-Matter. Beginning with the pure spiritual plane, it becomes grosser as it descends until it becomes *Maya* or the tempting and deceitful serpent on our plane. Most of the Western Christian Kabalists—pre-eminently Eliphas Levi—in their desire to reconcile the Occult Sciences with Church dogmas, did their best to make of the "Astral Light" only and pre-eminently the *Pleroma* of early Church Fathers, the abode of the Hosts of the Fallen Angels, of the "Archons" and "Powers."

Lucifer is divine and terrestrial light, the "Holy Ghost" and "Satan," at one and the same time, *visible* Space being truly filled with the differentiated Breath invisibly; and the Astral Light, the manifested effects of the two who are one, guided and attracted by ourselves, is the *Karma* of humanity, both a personal and impersonal entity: personal, because it is the mystic name given by St. Martin to the Host of divine Creators, guides and rulers of this planet; *im-*

personal, as the Cause and effect of universal Life and Death. "Manas is dual—*lunar* in the lower, *solar* in its upper portion," says a commentary. That is to say, it is attracted in its higher aspect toward Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept's as of a profane man's life, as also that of the *post-mortem* separation of the divine from the animal man. When the Church, therefore, curses Satan, it curses the cosmic reflection of God: it anathematizes God made manifest in matter or in the objective; it maledicts God, or the ever-incomprehensible WISDOM, revealing itself as Light and Shadow, good and evil in nature, in the only manner comprehensible to the limited intellect of MAN.

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possess them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many.

An impenetrable veil of secrecy was thrown over the occult and religious mysteries taught, after the submersion of the last remnant of the Atlantean race, some 12,000 years ago, lest they should be shared by the unworthy, and so desecrated. Of these sciences several have now become exoteric—such as Astronomy, for instance, in its purely mathematical and physical aspect. Hence their dogmas and tenets, being all symbolized and left to the sole guardianship of parable and allegory, have been forgotten, and their meaning has become perverted.

It is this secrecy which led the Fifth Race to the establishment, or rather the re-establishment of the religious mysteries, in which ancient truths might be taught to the coming generations under the veil of allegory and symbolism. Behold the imperishable witness to the evolution of the human races from the divine, and especially from the androgynous Race—the Egyptian Sphinx, that riddle of the Ages! Divine wisdom incarnating on earth, and forced to taste of the bitter fruit of personal experience of pain and suffering, generated under the shade of the tree of the knowledge of Good and Evil—a secret first known only to the Elohim, the SELF-INITIATED, *"higher gods"*—on earth only.

THE SOUL'S PILGRIMAGE

IT was not mere caprice that urged the ancient Hermeticists to employ petrographs above the entrances to their temples, establishing the command: MAN KNOW THYSELF. It is only now beginning to be evident that a newly reincarnated current of ancient truth is leavening the mind of the race and man rediscovering again that he *is* a soul! Not that he is merely possessed of a vague, often uncomfortable something, whose dulcet voice whispers Fie! Fie! just prior to a move toward some beguiling desire. A something that he may lose (so our ministers say), if he chooses the step of pleasure too often.

It is held in the East that the life of man is a pilgrimage, not only from birth to death, but also through vast periods of time embracing numberless millions of years, and stretching from the beginning to the end of a Manvantara, or period of evolution. Since he is known as a spiritual being, his existence is continuous. Yet, the "Eternity of the Pilgrim" is like a wink of the Eye of Self-Existence, according to the Book of Dzyan.

Worlds appear and disappear like a regular tidal wave of coming and going, and coming again. Correspondentially, this becomes clearer when we realize that our *monad* is named "pilgrim" during its repeated reincarnations; the only immortal principle in us, because it is an indivisible part of the whole—the Universal Spirit, from which it springs, and into which it is absorbed at the cycle's close.

The Secret Doctrine reiterates that there is a fundamental identity of all souls with the Universal Oversoul, which is an aspect of the Unknown Root; or the enforced pilgrimage for every Soul, a spark of the Oversoul throughout the Cycle of Incarnation, conforming to cyclic and karmic law, all through the term, and this Soul is pictured in the ancient teachings as the *real* Self of man.

It is obvious that today there are many opposing notions as to what man is, what the Self is, and what the Soul; but again, the ancients taught that since man *is* a Soul, this it is that perceives, is

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NOTE.—A student's collation from the writings of H. P. Blavatsky.

vision itself, unmodified—changeless—looking directly on ideas, for the world in which blossom the transitory and evanescent flowers of personal lives, is never the real permanent world; but that one in which we find the root of consciousness, the root beyond illusion and dwelling in the eternal.

Our reincarnating Ego was a God originally, as were all the primeval emanations of the One Unknown Principle. But since its "fall into Matter," it has had to be reborn throughout the cycle, successively, from beginning to end, being no longer a free and happy god; it is no other than a poor pilgrim faring forth to recover that which it has lost. From the earliest times *all of mankind has ever been convinced of a personal spiritual entity within the personal spiritual man.* This inner entity was considered as more or less divine, according to its nearness to the crown. They believed that there are *external and internal conditions* which affect the determination of our will upon our actions. They believed in destiny, or Karma, which from cradle to grave every man weaves around himself, as a spider does his cobweb; and that this destiny is directed by that presence, sometimes called the guardian angel, or by our more intimate inner astral man, who can well be the evil genius of the man of flesh. Both lead on the outward man, but *one* must win; and from the very beginning of the invisible battle the stern *law of compensation and retribution* steps in, following faithfully the fluctuations of the strife caused by the dual nature of the mind, which becomes so at birth—one aspect of mind ever moving toward the passions and desires below, the other straining toward the god above.

The *real* Man, whether awake or asleep, whether in a physical body during life or another kind of body after death or before birth —this *real* man was the same Perceiver then as now, ever the same Soul. He is the creator of all the conditions about him; the *intelligent* creator of this universe, in company with all the beings below and all those above him. Man thus constitutes part of a vast Brotherhood of Being—a bond extending all the way from the very least to the very greatest.

Having started upon the long trail, and all along edging himself more and more into matter, and having mingled with every atom in manifested Space—this Pilgrim, having labored in and out of all forms, is still only on the first rung of the precarious ladder leading from the canyon of matter to the plateaus of spiritual enlightenment. In fact, he is but halfway through his cycle when he has

identified himself with the whole of Humanity, which he has created in his own image. To march upwards and homewards, the "God" has now to laboriously ascend the tedious uphill Golgotha of Life. This is the martyrdom of self-conscious existence, this sacrificing of *himself to himself* in order to free, as from captivity, all creatures.

Eastern philosophy has never accepted the Western theological dogma of a newly-created soul for every birth, seeing this as philosophically impossible. There must be a limited number of Monads, that immortal part of man which reincarnates again and again, changing forms, finally gaining perfection through evolution and the assimilation of the many successive personalities in each new period of manifestation. This is absolutely necessary in view of the doctrines of Reincarnation and Karma, and the gradual return of the human Monad to its source—*absolute* Deity. For, "Monad" simply means the One Life as it dwells in various forms—itself changeless, but ever changing form. Coming forth from its state of spiritual and intellectual unconsciousness (for it is ever unconscious *on this plane*), and skipping the first two planes—too near the ABSOLUTE to permit of correlation with anything on a lower plane—it goes directly into the plane of Mentality, the fifth principle *Manas,* usually translated Mind. As evolution proceeded it produced at last the *form* of man with a brain of deeper potential than that of any animal.

This man in form was not yet man in mind, and had to have the fifth principle, the thinking, perceiving one, "awakened" in order to differentiate him from the animal kingdom and give the power of becoming self-conscious. The monad was imprisoned in these forms—that monad which is made up of *Atma* and *Buddhi,* without which evolution could not go forward. Yet the human Ego is neither Atman nor Buddhi, but the Higher Mind, the fruit of intellect and the flower of intellectual self-conscious Egoism—in the higher spiritual sense—the golden thread on which, like beads, are strung the various personalities of the higher Ego.

Thus, returning to birth time after time is certain for the average man, because the lower mind is still gripped by Desire, which in this present period holds sway. Manas is, therefore, ever misled while in the body, and there is no plane in the entire universe that presents a wider field of action, being nearly endless in its gradations of perception, having always an appropriate lesser plane for every

"form," from the mineral monad up to the time when that monad burgeons forth, through evolution, into the Divine Monad. It is always the same monad, moving onward, differing only in its incarnations, throughout the ever succeeding cycles of complete or partial obscuration of spirit, or the partial or complete darkness of matter, as it rises into the shining region of mental spirituality or goes down into the slough of materiality.

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, vibrating throughout every atom and infinitesimal point of the entire Kosmos—boundless; it is called Space, thought of apart from anything that it contains. *All is Life,* and every atom, even of mineral dust is a Life, though outside of our understanding and perception. The scientific expression "inorganic substance," means that the latent energy, asleep in the molecule of so-called "inert matter" is unknown. Dead matter does not exist, nor does "blind" matter, in the same way that there is no "blind" or "unconscious" Law. The whole order of Nature advances towards a higher life.

Man's real, inner evolution is entirely spiritual. It is no longer a passing of the impersonal Monad through the many different forms—furnished with instinct and *consciousness* on quite a different plane—as is true of outer evolution—but a passing of the "pilgrim-soul" through various *states* of consciousness and self-perception.

Every form in each kingdom of nature is an expression of a degree of consciousness, that form changing according to the expanding demands of the consciousness, under the law of cause and effect. The higher degrees of consciousness work through and upon the lower, thus urging them onward in the direction of the higher; the chain is complete from lowest to highest being; the whole purpose of the Universe, and that of the Pilgrimage of the Soul, being the evolution and emancipation of that Soul.

The inner man, now concealed, was in the beginning the outer, or external man. The offspring of the Dhyanis, he was, "the son like unto his father." Like the lotus, whose external form gradually shapes itself upon the model within itself, so did the form of man in the beginning evolve from within outwards. After the cycle in which man began to produce his species in the manner of the present animal kingdom, the process was reversed. The human foetus now

follows in its transformations all the forms that the physical frame of man had used through the three previous Rounds.

Man as a Soul moves amongst material things, and the Soul is not climbing upward for itself alone, but is forced at the same time to draw upward, refine, purify and perfect the gross matter in which it must live; for "matter" is composed of lives which have the capacity for becoming Souls in the vastly distant future. Thus the Soul, made up of smaller lives, lives under the fraternal necessity of remaining encompassed in matter long enough to give it the right momentum along the path of perfection. For the Spirit of Nature is a unity, creating and forming all, and acting through the medium of man it may bring forth wonderful things, which happen according to law—the great and all-encompassing law of Karma. If Man learns to know himself, he learns the law by means of which all things are accomplished—learns it by the power of the spirit that is within himself. He is then able to use it by blending his Spirit with the essence that comes from himself.

As long ages slipped by since evolution began in this particular solar system, the Soul has built for itself various sheaths—from the finest, near its own essential nature, to the more remote, such as the outer physical one, the most illusionary of all, although seeming from outside to be the real. These sheaths are needed if the Soul is to know or to act, since alone it cannot understand Nature at all, but immediately transforms sensations and ideas through the various sheaths, until it has directed the body below, or gathered experience from above. So, whatsoever the Soul initiates, it passes through the sheaths, each reporting to the one next below it. They in turn report from below upward in the case of sensations from Nature and outer impressions.

Obviously everyone has engaged in different kinds of action in previous lives, developing one Soul-sheath or another. At death many are dissolved as whole collections, though the effect of the development pursued previously is still never lost to the reincarnating being. It is retained through and by the mysterious laws that direct the atoms when they assemble for the birth of the new body that will be the home for the returning soul. These physical and astral atoms have gone through every kind of training; and at reincarnation, the Soul gathers once again those atoms as nearly like its past experiences as possible.

on the lookout

An Old Aztec Legend

A fascinating article by William Coxon, "Ancient Manuscripts on American Stones" (*Arizona Highways,* September, 1964), recounts his efforts, begun in 1938, to locate rock-carvings on stones in Arizona, in response to the request of a Mexican friend for "pictures of petroglyphs." Mr. Coxon, who has lived in Arizona for twenty-five years, said that he had never seen any there and that he thought the nearest were in Egypt. His friend "politely retorted":

> But you are mistaken, Mr. Coxon. You see, I am an Aztec, and my ancestors always marked the routes over which they migrated. So did their forebears, the Nahuatl Tribes. There are very many of their inscriptions in Arizona.
>
> Let me tell you an old Aztec legend. The Nahuatl Tribes came to this continent from Atlantis, and crossed overland to the Valley of the Great Salt Lake. Later they migrated from there to the Valley of the River Gila, and established their first capital. After living there several centuries they moved on to the Mexican Plateau.

Corroboration

By the time of his journey back from Mazatlan to Casa Grande, Mr. Coxon had nearly forgotten his interest in what he thought was probably an "Indian fabrication." But at home in Arizona he encountered a civic-minded woman who was greatly disturbed because the "Indian Rocks" at the south end of the Casa Grande mountains were being demolished. She insisted that he, as secretary of the Chamber of Commerce, should see that some effort was made to "preserve such relics of antiquity."

Mr. Coxon's subsequent investigation showed that the markings on these rocks were either similar to or identical with those in the pictures furnished by his Mexican friend. A visit to the University of Arizona brought the view that "the inscriptions were mere Indian doodlings, and that if they had any meaning at all, it perished with the individual who carved them." Mr. Coxon continues:

> Try as I might, I could not reconcile the ambitions of an Indian with traveling such a great distance to make signs on rocks which meant nothing to anyone else but himself. People who know Indians well, respect their intelligence—and their integrity.
>
> Casa Grande is situated between the Papago and Pima Indian reservations . . . [so] I went to them with this orthodox doodling allegation, and received the astounding information that the rock-inscriptions were not the work of Indians at all. "Then who did make them?" I would ask. "The people before our time, long ago, before we came," they would reply.
>
> "Were those people of your race?" To which they answered: "No, others, long before us."
>
> Thus the White disdained these inscriptions, and the Redman disowned them. I had orphans on my hands.

"Maps"—not "Doodlings"

Mr. Coxon noticed one day that each carved rock he discovered was either on the dry bed of a stream or was the nearest rock-formation to one. Acting on the theory suggested, he found that he could not only "sight" many of the rocks already discovered, but go directly to rocks he had not yet found. This suggested to him that the rocks, carved with symbols common to ancient peoples, served as "maps." He writes:

> The discovery, of course, removed every vestige of the "doodling Indian" from my mind. I rested on an incised boulder late that afternoon, wondering what ancient traveler in distant time may have come there, read and been benefited for his reading. I wondered who those noble people could have been, who challenged the deserts—some of them must have contributed their lives—to obtain the information inscribed here on stones, all for the safety and preservation of others whom they knew would follow.
>
> On all this earth there can be no greater manifestation of the Brotherhood of Man than that which our rock-inscriptions tell. . . . It is inscribed on stone, that thousands of years before the birth of Jesus Christ, a mighty and mysterious civilization challenged, and for most part conquered, the Atlantic and Pacific Oceans to come to the Western Hemisphere and colonize it.

An Erroneous Assumption

Here, readers of *The Secret Doctrine* will see that Mr. Coxon erred in assuming that these ancient people had "circumnavigated" the globe. Rather, if we accept H.P.B.'s description of ancient Lemuria, we will see that their traveling might well have been overland from Atlantis, as the Aztec legend has it, and that the remnants

of such inscriptions in the Pacific islands are evidence of a land-mass that was formerly in the Pacific Ocean area. H.P.B. says of Lemuria and early Atlantis:

> The earliest pioneers of the Fourth Race were not Atlanteans. . . . In those days large portions of the future continent of Atlantis were yet part and parcel of the Ocean floors. "Lemuria," as we have called the continent of the Third Race, was then a gigantic land. It covered the whole area of space from the foot of the Himalayas . . . [and] extended far into the Pacific Ocean. . . . (*S.D.* II, 323-4.)
>
> Science speaks of an ancient continent which stretched from Spitzbergen down to the Straits of Dover. The Secret Doctrine teaches that, in the earliest geological periods, these regions formed a horse-shoe-like continent, whose one end, the Eastern . . . included Greenland, and the other contained Behring Straits as an inland piece of ground, and descended southward in its natural trend down to the British Isles, which in those days must have been right under the lower curve of the semi-circle. This continent was raised simultaneously with the submersion of the equatorial portions of Lemuria. Ages later, some of the Lemurian remains re-appeared again on the face of the Oceans. Therefore . . . since the Fourth Race Atlanteans got some of the Lemurian relics, and, settling on the islands, included them among *their* lands and continents, yet a difference should be made. . . . (*Ibid.*, p. 326.)

Rock-Inscriptions from the Marquesas

In 1941, Mr. Coxon received an illustrated article from a friend then in Fatu-Hiva. To his surprise—

> Midway through the article I read "Close by, another large rock was covered with carvings, and all was surrounded by a wall with several boulders marked with concentric circles." Turning the pages rapidly, I came to the illustration of the inscriptions. I looked at them in utter amazement, then left the divan to place the picture under a stronger light, but that did not change things—they were the same kind of rock-writings that I had come to know so well in Arizona!

Mr. Coxon then enumerates the many places on widely-separated portions of the globe where such rock-writings have been found:

> The rock-writings are in every quarter of the earth, they testify that a written language was understood over the whole world. . . . They gird the globe, and that circumstance presents the difficult problem of their origin, for no one can yet say just at what geographical point the encircling band began, or where it had its end.

New Terminology Suggested

The term "petroglyphs," Mr. Coxon believes, does not adequately classify these ancient rock-inscriptions; for they all are "constructed from elementary forms of geometry," they all show a "relationship" (and hence may be called "cognate"), and they are all clearly "stone-writings" rather than meaningless carvings. He explains why he thinks a more definite classification should be used:

> Not all of their messages were incised, some were painted, and others were performed by aligning rocks on the ground. These three methods tell again of the ingenuity with which these ancient immigrants to Arizona met with challenging problems and were equal to mastering them in a commanding way.
>
> Rock-surfaces exposed to the attack of the elements were incised, and these rock-writings are most common, because they had to be out in the open where people could see, and read them readily. In caves, or recessed cliffs, however, the walls of which were protected from the elements, the "stone-writers" saved time and labor by using paint to write with. The third, and final method was resorted to only when no rock surfaces were available to write upon, and/or when the rocks about resisted the incising tool due to their hardness. When either of those circumstances presented themselves, the "stone-writers" met the emergency by collecting small stones, and aligned them on the ground in the forms of the signs or symbols required.
>
> Thus the name of "Cognate Geometric Rock-writings" clearly defines and classifies the inscriptions being considered.

Suggestive material on geometrically-placed stones, carved and painted rocks, etc., may be found in many places in *The Secret Doctrine*. (See also "Stonehenge" and "Druids.")

Polar Mysteries

The following appeared in the *Ottawa Citizen* (Canada) for March 15:

> The Canadian Arctic has long been regarded as an unbelievable land and even though the airplane has dispersed some of its mysteries, it still poses some baffling scientific problems.
>
> The latest of these is the discovery of two areas where the earth has an abnormally high electrical conductivity: at Alert, which is almost the most northerly point of Canada, and at Mould Bay. They were found by scientists working on the Upper Mantle Project, an international program for studying the inside of the earth.
>
> No one was expecting them, and no one can yet explain them. One theory is that this area will become volcanic and new moun-

tains will be formed there in a few million years. The seismologists who suggest this admit that it is "far out science," but they have no other explanation to offer at the moment. All they know is that this is a discovery of major importance in their field. . . . Again, this is a field where the Canadian North offers special advantages because of the Aurora Borealis, or Northern Lights . . . and [scientists] have in the Arctic a unique laboratory in which to carry out their experiments.

H.P.B. on Polar Activity

A re-reading of a passage in *The Secret Doctrine* (I, 204-205) in connection with the foregoing item may open some interesting lines of conjecture:

> "The abodes of Fohat are many," it is said. He places his four fiery (electro-positive) Sons in the "Four circles"; these *Circles* are the Equator, the Ecliptic, and the two parallels of declination, or the tropics—to preside over the *climates* of which are placed the Four mystical Entities. . . . The ancients made the polar circles *seven* instead of two, as Europeans do. . . .
>
> The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking.

Note from Alert

A letter from a student now stationed at the Meteorological Station in Alert, Canada, mentions the foregoing material and introduces other interesting information about that region. He says in part:

> The article on electrical conductivity was interesting, although we knew that something of the sort must be the case because of the fantastic radio conditions it brings about.
>
> As to Northern Lights, etc., I am afraid this is neither the time nor the place to get a good look. We are too far North, for one thing, as most of the aurora centers are about the magnetic north pole near Resolute Bay, about 800 miles south of here.
>
> Another difficulty is that 1965 is the wrong year. These phenomena are associated in a direct relationship to the solar sunspot cycle, which is at its minimum point since about 1877 right now. This means that any aurora—and we have had exactly one instance of it all winter—is very weak at best, and certainly not spectacular as it was in 1958, and will be again in 1969. (You see

how those cycles can cross you up?) The next six months, of course, will be useless for observing any kind of sky phenomenon unless it is very bright indeed, because they are our six months of light. The sun rises already at 4 a.m., and sets about 8 p.m. now, and will be up all the way round the clock by the 16th.

We are about as far north as you can get without being on ice. (There is land up to 83 40 N on Greenland, but we are the only inhabited place further than 82 degrees North.) You could compare this place to the Sahara desert, I guess. It is dry and barren land, with a few mountains scattered around. There is very little vegetation, I am told, even in the summer season, but there is a bit of animal life around. Rabbits, foxes, wolves, and even the odd musk-ox have been seen in and around the camp. In place of the Sahara sandstorms, we get storms of blowing snow, which reduce visibility to zero, and blow snow into cracks in the walls that are so small you can't even see them.

"The Church and The World"

A symposium, *Why the Sea is Boiling Hot,* has been prepared at the direction of the Board of Evangelism and Social Service (United Church Publishing House, Toronto, Canada, 1965). The booklet takes its title from Lewis Carroll's ditty:

The Time has come, the Walrus said,
To talk of many things:
Of shoes—and ships—and sealing wax—
Of cabbages—and kings—
And why the sea is boiling hot—
And whether pigs have wings.

The preface, after noting that this is "an age not only of one revolution but of many"—in technology, in education, in labor, in politics—goes on to say:

This is an age when nonsense seems to become reality and we are tempted to wonder: Could the sea be boiling hot? Are there pigs with wings?

This booklet is intended as an aid in reviewing the role of the Church, and particularly The United Church of Canada, in the revolutionary setting of today. Such a review is a necessary prelude to 20th century evangelism. Without such a review we shall be in grave danger of using the word "evangelism" for something other than the presentation of the good news of Christ, and our sense of urgency may often become, as Hoekendijk put it, merely "a flurried activity to save the remnants of a time now irrevocably past."

This is the way the world views almost all the Church's work

and this booklet presents some of the grounds on which men hold that view. It seeks to confront the Church with informed criticism and then to offer some comments. This booklet talks of many things. . . .

All [contributors] were selected without regard to Church relationship. Their thoughts, ideas and opinions on the Church are presented exactly as written without editing of any kind.

Criticisms Contrasted

Our immediate reaction to *The Sea* was to note the difference in tone between its critical material and that offered in *Objections to Roman Catholicism* (June Lookout). Whereas the contributors to *Objections* each fired a broadside at some aspect of Church *policy,* those to *The Sea* seem to be taking pot shots at everything in sight. *Objections* was very evidently written out of hearts tremendously concerned with the Church's future; *The Sea,* by minds already alienated or frankly agnostic. Certainly *Objections* was not asked for by the Roman hierarchy—indeed, was probably not welcomed —whereas the criticisms appearing in *The Sea* were solicited with the evident intention of encouraging exploration.

The most thoughtful analysis in *The Sea,* in our opinion, is that of Eric Nicol, a columnist for the Vancouver *Daily Province.* Under the title "Christianity under the Trappings," Mr. Nicol observes that "now that the Devil has been superannuated, the church is its own worst enemy," and suggests the following change in emphasis as a corrective:

The step that clergymen are eager yet afraid to take is, I believe, this: acceptance that sharing Christianity—in the sense of belief in Christian principles—is more important than sharing faith. A priest and an atheist who both believe fervently in the Golden Rule have more in common than the priest has with a Catholic dictator, or the atheist has with the ruthless Communist.

The vertical schism between the orthodox believers and the non-orthodox humanists no longer serves the greater needs of humanity. It should be replaced by the horizontal division between men of good will—call them Christianists, if the name serves—and those motivated by hate, fear, greed and the rest of the hellish daemons that float through God's temples from Birmingham, Alabama, to Cape Town.

Preaching At or Preaching To?

Another article that holds to its topic is Joan Hollobon's "Digging the Lingo." Miss Hollobon, a reporter with the *Toronto Globe*

and Mail, speaks of the insistence of preachers in using words that once had content, and fulsome phrases that once held meaning but which are now inflicted on "an increasingly uncomprehending audience." She amplifies:

> There are many perfectly intelligent people today who are religiously illiterate. The church's jargon, its technical terms, like grace, salvation, redemption, atonement, simply have no meaning to them. That the church persists in talking in these terms seems to the outsider as offensive as it is incomprehensible. Tub-thumping sermons liberally spiced with declarations on what God wants and what God intends are equally offensive to many. The only conviction they carry is of the arrogance of the preacher who dares to speak for God.
>
> This communication difficulty is partly semantic and partly a matter of content. The terms are based on premises which themselves are no longer understood or accepted by many people. The church seems to be answering questions which no one is asking. It seems preoccupied with man's "sin" but many men and women today have no particular sense of sin. To them the word carries overtones of an unhealthy wallowing in self-abasement, a slightly masochistic seeking of punishment; a servile and childish demand for forgiveness. . . . Yet modern man may have no sense of "sin" but he has a great sense of failure and inadequacy.

The thought obtrudes itself, here, that some "rebuttals" contained in the last few chapters of *The Sea* are largely expressed in what Miss Hollobon calls "jargon," and, as a Canadian student suggests, seem to "lack spiritual content."

Shotgun or Rifle—the Aim is True

Pierre Berton, who provided the first chapter of *Why the Sea is Boiling Hot,* is author of a recently released book, *The Comfortable Pew*—reviewed in *Maclean's* (Canada) for Feb. 6. According to the reviewer, the Reverend A. C. Forrest (editor of *The United Church Observer*): "Despite the title, it's no shotgun blast at the laity, although a few shells drift over. Rather it is a persistent sniping at the 'religious establishment' of Canada's major Protestant churches." The following is quoted by the reviewer:

> In the great issues of our time, the voice of the church, when it has been heard at all, has been weak, tardy, equivocal, and irrelevant. In those basic conflicts—the questions of war and peace, of racial brotherhood, of justice versus revenge, to name three—the church has trailed far behind the atheists, the agnos-

tics, the free-thinkers, the journalists, the scientists, the social workers and even, on occasion the politicians.

The lukewarm pulpit makes hypocrites of its occupants. The priest who says less than he believes from the pulpit, the priest who says merely what he thinks people want him to say, the priest who pulls his punches because the religious establishment requires it, loses a portion of his dignity. He knows it and so does his congregation.

Mr. Forrest comments: "Ministers will, I believe, go beyond Berton. Such a brother loses more than his dignity; he loses his soul." He further admits ambivalence on the part of the church in the matter of social and political issues, especially in the racial issue in southern United States and on capital punishment in Canada—where only two major churches have "spoken out" against it.

Manipulated Migrations

The polarities of our need to establish balances in disturbed ecological areas range from a desire to save some species from extinction to thoughtless transference of plants and animals—without sensitivity to the fact that "nature" has developed its own natural preserves. An example of this tendency is described by Monica Shorten in *Natural History* (December, 1964). She tells how the romantic importation of the American gray squirrel into Britain between 1876 and 1910 now threatens British woodlands:

Having received most of their immigrant squirrels by 1910, the British continued for another twenty years to transplant the newcomers from one district to another within their country. Of thirty-three known introductions, only three failed. After a time, twentieth-century Britain was viewing the gray squirrel with the same dismay that had been exhibited by eighteenth-century America: bounty payments were made, free cartridges were offered to hunters, squirrel destruction was urged at all seasons, and another lesson had been learned about the folly of introducing foreign species. . . .

It has developed into a pest of broadleaved forests, stripping bark and gnawing cambium from living stems of young hardwood trees. The habit was noticed soon after the squirrel's arrival, but became serious as young stands of the slow-growing, valuable trees developed in acreage.

The Gypsy Moth Problem

An article by Martin Jacobson and Morton Beroze (in the August, 1964, *Scientific American*) tells of Leopold Trouvelot, a French artist, naturalist, and astronomer who brought the gypsy

moth (a European species similar to the silkworm moth) to the United States in 1869 "in a misguided effort to found a silk-growing industry." Trouvelot thought that "by crossing the gypsy moth with the silkworm moth he might breed a hardy new race of silkworms that would thrive in New England." The experiment failed, but the gypsy moth thrived beyond all expectation:

> In the course of his experiments some of the gypsy moth eggs or caterpillars escaped and the insect proceeded to multiply at a prodigious rate. Eventually it infested all New England. The hairy, mottled caterpillar of the gypsy moth feeds voraciously on tree leaves and has done millions of dollars' worth of damage.

Now, after thirty years of "painstaking chemical work," the use of insecticides has prevented their spreading outside the northeastern United States.

Correction

Lookout for May, commenting on Fritz Kuttner's article on "Musical Archaeology" in the *Hi/Fi Stereo Review,* in which the writer says that ancient Greek music was derived from "the strong influences radiating Westward from Asian territories," remarked that this conclusion was in harmony with H.P.B.'s assertion (*S.D.* I, 348) that Pythagoras brought his ideas from India. Mr. Kuttner now writes to point out that he gave no such suggestion concerning Greek music. We should add that, in the passage referred to, H.P.B. is discussing a cosmogonical allegory found in the Puranas which, she says, is echoed by Plato, who had embraced "the ideas of Pythagoras—who had brought them from India." There is no specific reference to music in this passage. In his letter, Mr. Kuttner explains that his derivation of Greek music from "Asian territories" meant the Near East:

> The mathematical-acoustical knowledge involved in this case comes, according to all competent experts of the last 30 years, from Mesopotamia, *i.e.,* partly from Sumerian, partly from Babylonian sources. It arrived in the Mediterranean civilizations in part at the time of Pythagoras—hence the tradition ascribing this system to him—partly later, after Pythagoras.

We are glad to make this correction of our report of Mr. Kuttner's meaning.

Erratum.—In the May issue, page 211, line 13 *for* THEOSOPHY 4 *read* THEOSOPHY 6.